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Coll: Misc: 4. Ed. 8.
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Boanerges.

OR

THE HVMBLE SVPPLICATION OF THE MINISTERS OF *SCOTLAND*, TO THE HIGH COVRT OF PARLIAMENT IN ENGLAND.

2. Cor. 4. 13.

We beleeue, and therefore haue we spoken.

Printed in Edinburgh.

1624.

with: Scotch

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2. CHRON. 19. 6.

Take heed what you doe: for you execute not the iudgement of man, but of the Lord, and he ſhall be with you in the cauſe and iudgement.

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NOV 11 1944

236. ——. [Scott (Thomas).]. Boanerges; or, The Humble Supplication of the Ministers of Scotland to the High Court of Parliament in England. Small 4to, sewn. Edinb: 1624.

First Edition. Not in any of the large collections.

A Preface or Introduction
to the Supplication.

THere is a common saying among ours and Gods enemies the Papists, that the *Christian Church must be knowne by these Characters, Visibility, Antiquity, Vniversality, and Consent*: but the Spirit of God sayes, that all these are the marks of the Beast; and persecution and paucitie the infallible signes of the true Church: thus began the first prophesie, *I will put enmity betweene thee and the woman, and betweene thy seed and her seed*; thus it continued in *Iohns* Reuelation, *Then the Dragon was wroth with the Woman, and went and made warre with the remnant of her seed, which keep the commandements of God, and haue the testimony of Iesus Christ.* And thus could we spread the testimonies of Scripture like a mantle exposed to your view, full of delicate resemblances, wherein you might behold how the true Church of God hath been euer without any cessation subiect to scornes, opprobry, the malignant circumstances of time, or fearfull persecution. But withall we pray you remember, that we make not our approches from *Nebuchadnezars* heating the oven seuen times hotter, but the Dragons watching the Woman, the Man that sitteth in the Temple of God as God, those that be in *Moses* chaire, such as were inuested with *Aarons* ornaments,

Gen.3.15.

Apoc.12.17.

Dan.3.

Apoc.12.

naments, and in plaine termes the continued persecution which we meane must arise out of the hate and malice of Christians; yea Preachers themselues, that are opposites to zealous professors, and this we complaine of.

Oh reade, reade for Gods sake the story of *Ieremie*, and marke his persecutions, and who were his greatest enemies? *Shemaiah* a false Prophet, and *Zephaniah* the chiefe Priest in stead of *Iehoiada*; yea if you step a litle further you shal find, that the king *Zedekiah* durst not iustifie his conference with *Ieremie*, as being afraid of the Princes and Priests: so that in truth he had no friends but *Baruch* the Prophet, and *Ebedmelech* the Moore. And as it was with him, so it continued with all the rest, vntill the comming of Christ, and then wherfore did he call them *generation of Vipers*? or who were those *hypocrites* that Christ exprobrated, but the *Scribes and Pharises* who sat in *Moses chaire*, and at last condemned the Sauiour of the world to an ignominious death: so that it is apparant, here was nothing but persecution. And for *visibility*, did not *Eliah* crie out, he was alone, and those that were the true seruants of God, durst not iustifie their profession? And afterward, he that was the Author of all truth, was reputed an impostor and deceiuer of the world.

Ch.29.

Ch.38.24.

Oh marke what the Apostle saith: *For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gazing-stocke vnto the world, vnto the Angels, and to men.* Which place of Scripture driues vs to amaze, when we consider the disparitie betweene the flourishing Churches,

1.Cor.4.9.

ambitious

ambitious Prelacie, exalted Bishops, and maiesticke glory of Clergie men in Europe, and the pouerty, persecution and disreputation of the true Church of God indeed, as either it was in the time of the Apostles, or must be (according to this propheſie) to the worlds end. Reconcile vs then (we pray you) whether the Apostle onely meant the present time, or from the Spirit of God by way of prediction had reference to after ages, yea the end of the world? but doe not come too neare our eyes to dim our sight, or deafe our eares with the fearfull sound of the prerogatiue of Princes, the high commanding voices of authoritie, or the seeming flourishes of the orders of a Church; but plainly out of coherence of Scripture, rectifie our vnderstanding in this point. For if the Apostles haue prophetically set downe, and indefinitely concluded, that this must be the estate of the true Church of God; we shall neuer beleeue, but that outward pomp, pride, wealth, eminencie, and the ill sounding accent of *Superioritie ouer their brethren*, can decipher any other thing then *Antichrist*; and so must loue such in our soules, as either out of *Pauls* humilitie content themselues with that portion which God hath allotted, or *Dauids* patience endure the *Micals* of the world to call them fooles.

THE SVPPLICATION OR PETITION IT SELFE.

Most gracious Lords,

WHen *Paul* came to preach at Ephesus, and bring as it were the Arke of God into the Temple of *Dagon*, that hee might breake his necke, it is said, *the whole Citie was moued*, and *Demetrius* a siluer-smith, who got his liuing by making of Images, raised such a hurliburly amongst the people, that they would not endure any motiue for their conuersion to Christianitie, but cried out, *Great is Diana of the Ephesians*. Whereupon the Apostle afterward exclaimed vpon them, that he had fought with beasts at Ephesus. Thus is it with all kingdomes and setled gouernments, though neuer so many thornes and thistles grow vp to choke the good seed, yet if there be a desire to set a crowne of gold on the Priests head, and take away his rags and deformed garments, to bring some leprous offender to publicke view, that it may be discerned whether he be vnclean or no; to make the Priests to cleanse the Temple of filth and pigeons dung, as you reade of *Hercules* who let in the riuer to cary away the ordure of *Augens* stable; to search the vnswept corners of vicious mens soules; and

and in a word to reforme the abuſes of a Cõmonwealth; then ſhall ſome *Amaſiah* tell *Amos*, *Bethel* is the Kings Court, and the Kings Chappell, there is no preaching there: then ſhall ſome Prince or Lord tell *Zedechiah* that *Ieremy* weakens the kingdome, and disheartens the ſouldiers: then ſhall *Sandolet* and the reſt affright *Nehemiah*, when hee attempts the diſcouery of foule enormities: in a word, then ſhall your great men and officers, for feare ſome charming arme of *Hecate* turne their inſide outward, crie out of innouation, ſedition, turbulencie, or ſome hare-braind ſpirit.

But, moſt gracious Lords, we beſeech you remember how worthily King *Philip* of *Macedon* entertained a petitioners preſumption, when a certaine woman kneeled before him to deliuer a ſupplication, he reiected her ſuite, and turned away in ſcorne from her: the woman amazed, yet boldly anſwered, *Then ceaſe to be a King, if thou denieſt to heare thy ſubiects peeitions.* The King hearing her voice, but not vnderſtanding what ſhe ſaid, returned againe, and askt her what ſhe meant. The vndaunted woman repeated the words againe; and the magnanimous Prince, not onely pardoned her, but tooke her vp in his armes, and as you ſhall reade that *Dauid* bleſſed *Abigall* for keeping him from ſhedding of blood, ſo did King *Philip* bleſſe the woman for telling him his dutie, and chid all the reſt for being flatterers and paraſites.

Thus doe we ſay to you, ſeeing our great and conſiderate Prince hath now condeſcended to call this high Court of Parliament to heare his ſubiects

grieuances,

grieuances, and redreſſe the enormities of the Commonwealth; either ceaſe to ſit, and come not there at all, or entertaine our petitions, and relieue our diſcontents. But becauſe we will not affright Iſrael, as the ten explorators of the land of Canaan did, with talking of Enachims and giants, of iron walls and high towers, that is, with medling with the Church and gouernment of the Clergie, either by finding fault with the ſetled ſtate, or propoſing vnto you our maner of diſcipline, according to other reformed Churches of *Europe*, the Confeſſion of *Auſpurgh*, the Harmonie of Confeſſion, or other fearfull petitions which in the dayes of Queen *Elizabeth* were preſented to the Councell; we will at this preſent contract our ſelues, and inſiſt onely vpon three things. 1. Firſt concerning Non-reſidents, and the ill example which the Clergie giue by their ill liues to weake and ignorant ſoules. 2. Concerning the mixtures of Papiſtrie in your kingdome, or conniuing at the impudencie of ſuch men, that with *Baals* prieſts eate vp the Kings prouiſion, and make him beleeue the Dragon did it. 3. Laſt of all, not to giue eare to the *Syrens* incantations, but tie your ſelues cloſe to the maſt of true Religion and Chriſtian policie, that you be not ſeduced and brought within the *Panthers* reach, whoſe ſweet ſauours and perfumes intoxicateth many innocents and ignorants.

Firſt concerning Non-reſidents, Formaliſts, and other abuſes of the Clergie; if it pleaſe you to remember, in the Law of *Moſes*, the malefactor or delinquent in any kind, ſaued his life if he could once take

take hold of the hornes of the Altar; yet when the caſe was againſt King *Salomon*, it could not ſerue *Ioabs* turne, but hee periſht immediatly: ſo is it amongſt you, if you can but name the orders of gouernment and conſtitutions of the Church, you are able to ſtop any diſputants mouth, to ſilence any Preacher; but this ſhall not ſerue your turne in any cauſe againſt the maieſtie of heauen, but the ſentence of our Sauiour ſhall be denounced againſt any hypocriticall Formaliſt vnder the Sunne, *He that knowes his maſters will, and doth it not, ſhall be beaten with many ſtripes.* If againe he be an ignorant, oh reade the propheſie; the flying booke came to one, and he could not open it, it was too faſt ſealed; it came to another opened, and hee could not reade it; and it came to a third, and hee could not vnderſtand it. Thus out of ignorance or wilfulneſſe you haue ſilenced many worthy ſpirituall ſtones of Gods building, and traduced thoſe that could not endure the prophane mixtures in religion, with the termes of heretiks, ſchiſmatiks and ſectaries, termes more affrighting then Iewes, Turkes and Infidels: for their miſunderſtanding themſelues may be excuſed *ex magno inſcitiæ bello*, yet *Coraſim* and *Bethſaida* ſhall anſwer the matter more fearfully.

But, moſt gracious Lords, notwithſtanding theſe calumniations, or the brand of malice by intemperate humours; the crime of *hereſie* is not to be imputed to any, whoſe faith doth wholy rely vpon the ſure rocke of Gods word; they are no *Schiſmatiks* who runne for ſhelter vnder the comfortable ſhade of the tree of the Church of God, ſuch as

the Prophets, Apoſtles, and primitiue Church deſcribe, or ſuch as all the Reformed Churches of *Europe* take vpon them to defend: nor are they to be reputed *Sectaries* which embrace the truth alwayes one and it ſelfe, and ſō impregnable, that all the aſſaults of Satan ſhall not preuaile againſt it: and therefore, Right honorable Lords, we do here exhibite a petition vnto you, ſo to order the matter, that neither we be thus ſcandalized, nor any ſeruant of God put from his eſtate & maintenance, for making a conſcience againſt ſome friuolous ceremonies, which are not things indifferent (as now is the phraſe) if you compell men to the obſeruation; and therefore to affright them with loſſe of liuing, maintenance or impriſonment, is no brotherly puniſhment, nor charitable diſcipline, doe rather, as *Auguſtus* did by his Senetor, we beſeech you.

There was a Romane dwelling in the great city, named *Ouidius Pollio*, who determining to invite the Emperour to ſupper, made a great preparation; but in the waſhing of his chriſtall glaſſes, the ſlaue broke one of them; for which he was condemned the next day to be cut in peeces, and throwne into his fiſh-ponds. The Emperour comming to ſupper, and hearing of this moſt cruell doome for ſo triuial an offence, cōmanded all the glaſſes to be brought into his preſence, and ſo brake them to peeces: *This I doe* (quoth *Auguſtus*) *to preuent further miſchiefe which may happen vpon ſo ſlight occaſions.* Wee will not apply, but leaue all to be throughly ſearched and diſcuſſed, and that for two cauſes: 1. The one, for

for that wee are confident, you are able in reſpect of your ſingular knowledge in the Scriptures, and hope you are willing in reſpect of your honours and ſincere pietie toward Religion, to convince our errors by Gods word, and diſcouer our wandrings, if in any thing we be out of the way. 2. Secondly, that if you find the teſtimony & confeſſion of faith of honeſt religious men agreeable with the word of truth, you will alſo agree either to convince vs by writing, or giue vs leaue to liue without obloquy or infamous *characters* in our poore and deſpiſed eſtates, or not to clog our conſciences (as we ſaid) with ceremonies and deuices of men. For, what ſaid *Stephen* King of Poland, *Princes might command the bodies and liues of their ſubiects, but not their ſoules and conſciences.*

And who, I pray you, are our greateſt enemies, but ſuch as liue in pomp, ſtate, glory, feaſting, with much aboundance and affluencie; ſuch as haue pluralitie of Benefices, are reſident at none of them, and ſcarce preach once in a yeare; ſuch as are Prebends in Cathedrall Churches, whoſe liuings are inordinatly ſpent vpon a number of Drones and deuouring panches, Singing-men, Organiſts, Queriſters, and diuers ſuperfluous officers, which otherwiſe might be extended toward the reliefe of poore ſchollers and the true ſeruants of God; and all this is the more lamentable, becauſe many times the place of preaching is vnſupplied, and when it is ſupplied, you ſhall finde at leaſt a dozen Miniſters walking in your moſt frequented Churches without hearing the word of God at all: to be briefe,

ſuch are our enemies, as neither know what true zeale or deuotion meanes, nor once thinke vpon the propagation of religiõ, or purity of a ſincere life.

Iudge, moſt gracious Lords, whether our ſoules are truly vexed or no, at the enormities and groſſe wickedneſſe of Clergie men; when amongſt you there are ſuch couetous and ambitious Preachers that retaine divers Benefices, offices and Church-liuings in their hands, and growing rich, are able to purchaſe Lordſhips and Mannors, when yet you reade the Levites might haue no lands, nor any ſordide commutations of rents, keep princely houſes and diet with ſong and minſtrelſie, their wiues and children coached in the ſtreetes, and equalling your beſt Ladies in habit and fantaſticall attire, feathers, friſled haire, masks, fans, bodkins, and in a manner vſing all thoſe faſhions for which *Iſaiah* reprehendeth the daughters of Zion in his time. We could name frequenting publicke aſſemblies, common Interludes, *Ieſabels* painting among the women, *Herodias* dancing, and all other fearfull cuſtomes of temptation, wherewith the diuel beguiles the wandring ſoules of Gods people, and bringeth poore innocents vnder the captiuitie of ſinne, who with *Heuah* dare aduenture on the apple, becauſe it was faire to the eye.

Iſai. 3.

We could tell you, that when Cardinall *Woolſey* was made *Legatus alatere, Lord Chancellor of England, Archbiſhop of Yorke*, and had a Bull read in publicke of all his temporall and ſpirituall liuings, there was ſuch murmuring and repining among honeſt ciuill men, that they durſt publikly preſage his downfall,

and

and the Courtiers themſelues were amazed at his wealth. The like was ſpoken of *Gárdiner*, and Cardinall *Poole*. And many in thoſe dayes ſhed teares againe to thinke that ſuch as had the cure of ſoules ſhould affect other offices, dignities and temporall honors; and wee pray God there be not the like corruptions ſtill. As for the vanities of the world, yea life it ſelfe, what are they but bubbles and balls raiſed out of a little niter and ſope, as boyes in their paſtimes blow vp with their quils, and ere they be toſſed three times, they burſt of themſelues. Wee muſt ſay yet further, that there are ſuch Formaliſts, Temporiſers, flatterers, and meere paraſites, in imitation of the Courtly prieſts in the times of Iſraels and Iudahs Kings, that ſundry Chaplins lie watching ouer Gods true Miniſters indeed, and if they preach according to their conſciences and the word of God, or be examined beforehand how they meane to diſpoſe of themſelues, they ſhall be told to their faces that the text ſerueth not for the times; nor are men to be endured that dare put their rude hands vnto the raw wounds of the gouernment: but wee will be bold to ſay, that all this Courtly pomp, large reuenues, abundance of wealth, and maintaining of pleaſures, are the diuels clogs to preſſe their minds and meditation to the earth and corruptible droſſe, ſo that they cannot looke vp to heauen, nor affect ſuch things as are aboue.

To end, leſt we neuer end, many of theſe temporiſing Clergie men are ſo curious, trim and neate in their apparel, with garters, roſes and ſhoo-ſtrings, with bootes and ſpurres, with velvet, ſattin and da-

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mask cassocks and tippets, with horse and coach, and in a word with all worldly pomp and brauery, that except the colour, no man can discouer them from Knights and Gentlemen; when yet a Prophet was knowne in those dayes by the habit of a Prophet; and he that reades shall finde that *Eliahs* leather girdle, *Isaiahs* nakednes, *Ieremies* dungeon, *Amos* neat-heards staffe, *Iohn* Baptists camels haire, *Christs* coate without a seame, *Peters* fishing net, and *Pauls* labouring with his hands, did far exceed the proud Priests miters, or the Pharises philacteries. Here wee might adde the frequenting of publicke Theaters, vsing all maner of exercises, gaming, tauernes, wantonnesse, and such like, insomuch that the Apostles; especially *Iude* truly presaged what maner of men they would be, and what corruptions should creep into the Church; yea our Sauiour Christ propheſied, that for these and other grosse impieties, at his second comming hee should scarce find faith vpon earth. And thus much for the corruptions of your Clergie, and our expostulation, that you will remember *Iethro's* counsell to *Moses*:

Exod.18.21. *Moreouer, prouide thou among all the people, men of courage, fearing God, men dealing truly, hating couetousnesse.*

Secondly, concerning Papists, or the conniuencie at superstitious Popery, or coming so neare the chariot wheeles of the Strumpet, to be dashed with the flingings of her dirt and filth; what is it but to

2.K.ng.17.25. bring in the Syrian idolatry to be mixed with Samarias sacrifices, for which the Lord sent Lions out of the wildernesse to deuoure them: what is it, then

for

for *Achas* to go to Damascus, and send word to *Vrias* the Priest to make an altar like vnto that in Syria, and set it vp in Gods house; for which both he the Priest and the people were seuerely punished: what is it but when a Prophet is sent on Gods errand, and maketh knowne the pleasure of the Almighty, which is not obeyed, and so the offender is slaine and punished. Marke, we beseech you (most gracious Lords) how iealous God is of his honour, and will not endure any disobedience, especially the pollutions of idolatry, which are maintained in their prophane religion and sophisticate distinctions and deceits of equiuocation. When *Rahel* stole her fathers idols, she made no more accoũt of them then to tombe them in the straw, and so sat vpon them; but as soone as *Iacob* came to a resting place, the text sayes, he presently cleansed his house of such filthinesse and abomination: when *Moses* detracted the time for circumcising his son, the Lord had like to haue kild him in the way; and when it was done, his wife *Zipporah* reuiled him with the name of *bloody husband*. Oh how angry and incensed was God at *Aarons* calfe, insomnch that *Moses* in a great rage broke the tables of stone all to fitters; and God himselfe would haue destroyed Israel in the wilderneſſe, & made a greater nation of him. And what are the idols and images of Papists, with their Roods and Crucifixes, and painted pictures, but Egypts calues; and *Naamans* going into the temple of *Rimmon*, which he knew was a sin, and so craued mercie? Are not the Papists ashamed of these things, when among their owne Doctors and Schoole-

1.Kin.16.10.17
2.Chron.28.
1.King.20.36
Gen.35.
Exod.1.21.
Exod.32.

Schoole-men, it is doubtfull & disputable, whether *Salomon* was saued or no, by reason of his apostacie?

Would it not make a mans heart to tremble to heare the fearfull epithites and characters wherewith the holy Ghost hath branded Papistrie? and is not the Pope proued to be that Antichrist, not one man, as the diuell would deceiue weake Christians, but *the Conclaue of Cardinals*, and the gouernment of Rome, as it is now exalted. Oh reade, reade, reade for Gods sake, *There must come a depar-*
2. Thes. 2. 3. 4. 7. *ting, and that man of sin be disclosed, euen the sonne of perdition, which is an aduersary, and exalteth himselfe against all that is called God, so that he sitteth in the temple of God, shewing himselfe that he is God:* and therefore neither Iew nor Turke, nor Idolater, but a meere Christian Prelate, and should be a Preacher of Gods word: then he followes with the *mystery of iniquitie*, the *reuealing of the wicked man*, the *consuming of him with the spirit of Gods mouth*, *his comming by the working of Satan, with all power, and signes, and lying wonders, in all deceiueablenesse of vnrighteousnesse*, with many other things to the end of the Chapter.

What think you of *Pauls* instructions to *Timothy*,
1. Tim. 4. concerning *the doctrines of diuels, speaking through hypocrisie, hauing their consciences burned with a hot iron, forbidding meates and mariages, and giuing heed to the spirit of errors to be seduced:* so that you see there must be a doctrine amongst professors of Gods word, prescribing things abominable to the truth, and it shall be perspicuous to the world, and plainly reuealed, and when it is discouered and made

made knowne, the conclusion followes, without distinction or exception, that it is the doctrine of the diuel: answer then a Gods name, you that must answer before the throne of the Lambe, is not this Papistrie? and who would be thus defiled? Oh marke the goodnes of God when the guests made excuses, and would not come to the feast, the Master sent about into the high wayes and hedges for the poore, the blind, the halt and the lame; yea hee compelled some to come, that knew not what that hospitalitie meant; and yet for all this, when hee discouered a man in the bride-chamber that had not on his wedding garment, he cast him forth, and his ministers threw him into vtter desolation: what then will become of Papists? can you conceiue that the Popes triple crowne, his vestments embrodred with pearle and gold, the Cardinals bloody scarlet gownes, the Priests stately and pompous copes, the altar-hangings of rich arras, with all those proud and pompous attires, are wedding garments fit to come into Christs bride-chamber? No, no. It is true humiliation and the washing of our sins with his precious blood must make vs fit for admission. What is Calamus, Benimmi, or Storax, says the Prophet, or a thousand riuers of oile to make vs delicately cleane, and smell of perfumes, except the Lord purge and cleanse vs, and by the operation of his holy Spirit wipe away our leprous spots of iniquitie, and purifie vs by a new sanctification, not by the Purgatory of Papistry, the intercession of Saints, the Masses of Priests, the merits of works, the Indulgences of the Pope, the trentals & dirges

of cozening Friers, nor in a word the trumperies and fooleries of proceſſions and puppet playes.

Now come to the hammer that ſtrikes all home, to the ſtone that puſhed the golden image in peeces, to the iron rod that bruiſeth Gods enemies to powder, the *Apocalips* I meane, and he that hath eares to heare, let him heare. *I ſaw vnder the altar*
Apoc.6.9. *the ſoules of them that were killed for the word of God and for the teſtimonie which they maintained.* Oh the bloody maſſacres of *France*, and the crueltie of the Romane Biſhops! oh the tyrannie of the Inquiſition, and the ſearches of Ieſuites and Prieſts all ouer *Europe!* oh the fiery trials & perſecutions in Queen *Maries* dayes, and thoſe blood-thirſty enemies of God, *Gardner* and *Bonner*, with the reſt of Satans inſtruments, worſe then *Adonibeſeck* the tyrant, who cut off the hands and feet of 70 Kings. But vnderſtand what followes both to them and all the reſt that forget God: *And the Kings of the earth, and the*
15 *great men, and the rich men, and the chiefe Captaines, and the mightie men, and the bond-man, and euery free-man hid themſelues in dens and among the rocks of the*
16 *mountaines, and ſaid to the mountaines and rocks, Fall on vs, and hide vs from the preſence of him that ſitteth*
9,2 *on the throne, and from the wrath of the Lamb. And he opened the bottomleſſe pit, and there aroſe the ſmoake of the pit, and the ſmoake of a great fornace, and the Sunne and the aire were darkned by the ſmoake of the pit; And*
3 *there came out of the ſmoake Locuſts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.* What is all this, and much more that followes, but Popiſh Prieſts, falſe teachers, he-

reticks

reticks indeed, and such as would eclipse and darken the glory of Gods word, and peruert the doctrine of holy Scripture. Marke the rest, we beseech you: *And when they haue finished their testimonie, the Beast that cometh out of the bottomlesse pit shall make warre against them, and shall ouercome them and kill them: and their corpse shall lie in the streets of the great Citie, which spiritually is called Sodome and Egypt, where our Lord also was crucified. And there appeared another great wonder in heauen, for behold a great red Dragon hauing seuen heads and ten hornes; and there was a battell in heauen, Michael and his Angels fought against the Dragon; and the great Dragon that old Serpent, called the Diuell and Satan, was cast out, which deceiueth all the world. And I saw a Beast rise out of the Sea, with seuen heads and ten hornes, and he opened his mouth vnto blasphemy against God. And I saw three vnclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. And great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. Come, I will shew thee the damnation of the great whore that sitteth vpon many waters, with whom haue committed fornication the Kings of the earth. And I saw a Woman sit vpon a scarlet coloured beast, full of names of blasphemy.* Apoc. 11. 7. 8 12. 3 7 9 13. 1 6 13 16 19 17. 1 3

Oh reade the whole Chapter with all that followeth concerning Romes propheſie, and then consider with your selues, who would either be a Papist or allow of Papistry in any Christian gouernment: for either you must discredit this propheſie, or think the holy Ghost very vnmannerly in these epithetes

and titles, or be ashamed of your profession, and so turne to the Lord (if it be possible) by true contrition and reformation of life.

But, most gracious Lords, we will come nearer home to you, you know what letters haue passed from your Bishops to inferiour Ministers, concerning what and how they shall preach, with certaine limitation of handsome language toward the Papists, that none of these fearfull *characters in Scriptures* shall be once mentioned against them: you know how the *Lord Keeper* would faine haue moderated the charges of the Iudges of Assise at their solemne Sessions and Assemblies, as if there were a full determination in the gouernment to repeale all the Statutes of Queen *Elizabeth*, yea the King himselfe against Papists, Priests and Iesuites. You know how audacious they haue been euen of late dayes to iustifie their bad dispositions toward the State, and make a publicke protestation of their inficious wilfulnesse, insomuch that some of them dared to say, when we reioyced with bonfires at the Princes returne, that they were sory to see so much wood spent in vain, for there would not be fagots enough left to burne the Hereticks in London.

What then hath our gracious Soueraigne gotten by this partiall charitie or conniuencie at Papists; but at home a generall feare lest the Diuell should lay hold vpon the latch of the doore, and so take aduantage of no bodies watching without; or their negligence within, and politikly enter, and then who knowes not, what a subtil Serpent, raging Lion and watching Dragon hee is? And abroad, iniuri-

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ous reports, that hee was afraid of the Popes and Spaines mightineſſe, or durſt not truſt his owne greatneſſe againſt the factious Papiſts of England, if they ſhould vnite themſelues to any forrein Prince; when yet he hath had experience of his owne preſeruation, and the many deliueraunces of his predeceſſor that famous Queene of euerlaſting memory: for the hand of God is not ſhortned, and he hath ſtill a cloudy pillar by day, and a fiery pillar by night to conduct his Iſrael through the wilderneſſe. If there were no more to make you abhorre Papiſtrie, then the martyrdome of the Saints in Queene *Maries* dayes, it were ſufficient: Oh horrible crueltie to haue men and women burnt for ſaying the Lords prayer in the vulgar tongue, and inſtructing their families in the word of God. The bloody Biſhop *Bonner* in his owne perſon burnt a poore ſeruants hand with a flaming linke for ſaying a part of a Catechiſme: and to make the ſpectacle the more vgly, he whipped a man with rods in his garden, till his fury made his owne blood ſpurt out of his paunch. The reſt were not inferiour vnto him: for by a Biſhops commandement a woman with childe was put to death, and when the infant burſt out of her womb, one of the guard pitcht him backe againe into the fire vpon the point of a halbert. To name the reſt, were to write out the whole booke; but for this and the reſt, wee end with the Poet, *Horreſco referente.*

Shall we ſtep into *France*, and remember thoſe fearfull times of *Guiſean* maſſacres, eſpecially *Henry* of *Bourbons* mariage, when the Admirall was ſlaine,

of which one writes, that there was more blood ſpilt then wine drank. Shall we name the Leaguers *Oligarchy*, and holy conuention of Catholiks, when they had like to haue expeld their Prince out of the kingdome, and draue him to a nooke of *Normandie*, the towne of *Deep*, and onely becauſe he was or ſeemed a Proteſtant. In theſe warres and times of wickednes, ſo many outrages & cruell bloodſheddings were committed, that *Nero's* opening his mothers wombe was not comparable.

You reade of a battell in heauen, betweene *Michael* and his Angels, and the Dragõ; wherein at laſt the Diuell and all his complices were diſcomfited: if euer this might be rightly applied, it was to queen *Elizabeth*, of whõ it may well be ſaid with the Poet,

——*Namque haud tibi vultus*
Mortalis, nec vox hominem ſonat ô dea certe.

For if euer the Cherubins ſpread their wings ouer the Arke, the God of heauen tooke a charge of her perſon; elſe could ſhe not haue eſcaped ſo many attempts, ſo many enemies, ſo many miſchiefes, piſtols, poniards, poiſons, threatnings, inſurrections, inuaſions, curſes, excommunications, hate, & deadly malice, all which aroſe from the poiſoned ſpring of the Papiſts inventions, and flowed into ſtreames of monſtrous impietie, and Popiſh abſolutions for murder. If there were nothing in the world to be a motiue to the abhorrencie of their religion and actions, the Cataſtrophe of *Henry* the 4. of *France*, ſurnamed *the Great*, would diſſolue an heart of adamant, and make men wonder that ſome exorbitant vengeance did not fall vpon the contriuers: for when

when was this done? when he had condescended to their owne conditions, the Popes Legat, and the Papists intercession; but Satan hath his instruments; and when the Lord giues vs ouer, or we giue ouer the Lord, we must endure a strange alteration.

Who can forget, or who can euer be reconciled to any adherents of Popery, when the Gun powder plot shall be questioned, and the memory of that Satanicall machination be renewed, of which I will say no more, but answer with *Solon*, when there was a motion made for a law against *parricides*, *You see* (saith he) *how murder is to be punished*; but no man can beleeue that any dare attempt to kill his father: so treasons, massacres, slaughters, and villanous attempts may be proiected, but it is impossible that there should be such a forge in hell it self, to hammer out so vile a work, as the destruction of a whole kingdome at once, and the blowing into the aire the Nobilitie and principall wise men of a Cõmonwealth. Why *Neros* wish was not comparable to this, to haue all the Senators heads set on one necke, that he might diuide it asunder at a stroke. If it be thus, most gracious Lords, be iudges your selues of our poore supplication, whether it is not high time to roote out Papistrie, and crie with *Sara*, that the sonne of the bondwoman should not dwell with *Isaac*, and so neuer left till *Hagar* and *Ismael* were thrust out of doores; or to take that order, that Popery haue not any further footing in the Land, nor that man of sin, that Antichrist of Rome, that sonne of perdition, that scarlet Strumper, that painted *Iesabel*, and that doctrine of diuels

be

be neuer admitted againe or taught in England, to impoſture ignorant ſoules, and ſeduce innocent people.

Thirdly, concerning Spaniſh practiſes, and the hate that all the nations of the world beare vnto them: for the generall (moſt gracious Lords) wee refer you to the ſeuerall tractates of many Hiſtoriographers, and the great experience of iudicious trauellers; but eſpecially to *Paragone* and *Nonita Pernaſſo* written in Italian, or a letter to the Duke of Sauoy, and a treatiſe of *Figuira* a Portingal Gentleman concerning the conqueſt of *Portingall*, written in Spaniſh to the *Figre* of *France*, the *Cheualier* of *France*, the Leaguers *Oligarchy*, and the Spaniſh Monarchy compiled in French; and for our owne language, to Sir *Francis Haſtings* works, and a well compoſed treatiſe concerning Engliſh fugitiues, with diuers of this ſort, wherein you ſhall ſee, *quaſi digito demonſtrata*, as in a table well deliniated, the 1. pride, 2. irreligion, 3. tyrannie, 4. treaſons, 5. ingratitude, and 6. inhumanitie of the Spaniſh nation, wherein we hope one day to ſatisfie vnderſtanding men, and according to the prouerb of *Dies dabit quod dies negat*, make you partakers of ſuch truths, that the beſt friends which *Spaine* hath, ſhall confeſſe the *Caſtilian* comes of goatiſh barbarous blood, and all the reſt are polluted with Mahumetan mixture, and Mooriſh affinitie. And although it may be obiected againſt ſuch an attempter,

Non tu plus cercis, ſed plus temerarius audes;

yet *iuuante Deo* it may be performed, and we will rely on *Mordechais* anſwer to *Heſter*, that if ſhe will

not

not go in to the King to saue her people, God will raise them vp meanes of preseruation from some other part of the earth. But to come nearer home, and to your selues, as the present stands: Who knowes not, since the treaty with Spaine, with what insolency the Papists haue proceeded both at home and abroad; at home they haue dared to publish and copy deuised pardons, scorned the lawes of the Land concerning Recusancie, boasted of publicke assemblies, set vp printing presses in private houses, and iustified their idolatrous meetings, as if the Masse meant to outface the Gospel of Iesus Christ, frequented the Embassadours houses with much immodest iustificatiõ of their Conuenticles, threatned zealous Ministers for their inuectiues against Antichrist; contriued priuate inhibitions that no man should speake, write, preach, or practise any thing against their designes, insomuch that diuers haue beene imprisoned for discouering the Spaniards pride and hypocrisie, and many put out of countenance for inuectiues against the Kings friends, as the terme went. Abroad, I am ashamed to name the sundry pictures they haue published both in *Antwerp* and *Brussels* (for all the peace and treaty with *Spaine*) against the King and his children, against our Countrey and Religion, against God and his Annointed; yea it is wonderfull to reade the infamous and scandalous lies they haue exposed, as if his Maiesty had gone with his Councell to Masse to please the Pope and the King of Spaine, as is apparant in *Gallo Bellico*. What say you to *Corona Regis*, a booke printed in *Brussels* against

his Maiesties royall person; an Invective against *Holland*, by laughing at her nearnesse vnto hell, as being low ground; and traducing the vertuous Queene *Elizabeth* most maliciously; *Iohn Kings* Legacie Bishop of London; the *Gag for the Gospell*; *the vncasing of heresie*, with diuers others, all which though they be hellish and damnable, yet are sold by the Diuels factor, or a Spanish *Iohn*, and in a maner winked at in the State; whereas other relations tending onely to the discouery of errors and abuses in the Church, are not onely suppressed, but the authors punished and imprisoned, to no other purpose, but to discouer our feare that wee should be found guilty in Gods sight: so that one hath beene imprisoned for writing a letter to the then Marquis of *Buckingham* against the Spanish match; another for making or publishing a booke, wherein *Gondomar* apprehended himselfe mockt & derided; a third for preaching a Sermon, *Be not vnequally yoked with Infidels*; a fourth for discouering the incestuous mariages of the house of *Austria*; a fifth for reuealing the secrets of that tyrannous Inquisition in Spaine; a fixt for applying to the present *Ezechias* folly in shewing the Babilonish Embassadours the treasure of the Temple and the riches of the Pallace; a seuenth for making a prayer to be deliuered from all infectious Spanish sheep, by reason you had once a great rot of sheep in England, by an infectious Ewe brought out of Spaine; and diuers others for putting the axe to the roote of the tree, and applying other texts contrary to your Bishops minds, and some other Lords who affected Spaines greatnesse.

But

But ſuch is your misfortune (as wee prophanely abuſe Gods prouidence with ſuch a character:) or the malignitie of time, that hauing two facete and befitting pictures, as your aduerſaries deſerued, they were both ſuppreſſed; the plates cut in peeces, and the ſellers impriſoned; one was of the Kings holding the Popes noſe to a grind-ſtone, with the two Archbiſhops turning the ſame; another was made by Mr. *Ward* of *Ipſwich*, concerning 88. and the powder treaſon, and both for Gods glory and Englands honour; yet neither they nor any thing elſe againſt the Pope or Spaine would be tolerated: yea when your reuerend and honorable Archbiſhop, whoſe Statue deſerues to be ſet vp in gold, proued the Lords Champion againſt ſome Papiſticall motiues, and mixtures to be made amongſt you, ſome prophane tongue call'd him *Puritan Biſhop*, and wicked ſtomacks belched contradition in his face: but we will vrge this matter no further, onely pray that God will protect ſuch as protect true Religion; and aſſure your Honours, that the Spirit of God will make them of the ſynagogue of Satan, which call themſelues Iewes, and are not; but ſuch as keep the word of his patience, ſhall be deliuered from the houre of temptation which muſt come vpon all the world. Reuel. 3. 9.

Wee could name other ſeuerall conferences and diſputations ſince this treaty with *Spaine*, of which with diuelliſh arrogancie they haue boaſted that *Fiſher* the Ieſuite ſo preuailed againſt Doctor *White*, that many hearers turned Catholicks; and how the illuminations of the Prieſts were diuine from hea-

uen, and the Papists Preachers had an Euangelicall spirit: oh horrible impudencie, and Spanish blasphemie!

Wee will not be preiudicate (most honorable Lords) and say, it was a iudgement of God in that fatall *Vesper* of the *Blackfriers*, to kill a hundred people with the fall of a loft, and giue you all warning, that God will not be mocked, that blasphemies shall be reuenged, that there is no such enemy to God and his Church as apostacie: but wee will be bold to tell you, that this disaster is turned vpon your owne heads; for at Rome there hath been solemne Processions, and from Rome letters of discouery, that in England God hath beene so angrie with the hereticks, (meaning the Protestants) that Churches and lofts haue ouerwhelmed many of them in their ominous falls. If the diuell now be the father of lies, who could inuent such vntruths?

You had a tempest of lightning and thunder in Iuly last, and it spared not the gate-house in the Pallace of Saint *Iames*, we will not say, it was to chide you for building a Chappell to Idolatry, and swearing to strange articles for the pleasure of the *Spaniard*; but may affirme, that if any Bishop was consenting to such a worke, is it any other then when the Leuite became Priest to *Micha*, and consecrated his idoll. Come, come, be not deceiued; if God be God, let him be God; if *Baal* be God, serue him: and if *Spaine* will match with *England*, let it be done without fearfull conclusions; and be not ouermatched with a prodigious treaty.

We are the bolder (most gracious Lords) to enter into

into theſe termes with you, and to proſtrate our ſelues before the throne of our dread Soueraigne, with teares in our eyes and drops of blood from our heart, becauſe we deſire that he would but conſider the many and ſundry inconveniences the Country hath endured ſince the peace with *Spaine*; and with what particulars of diſgraces and ſcorne, wee haue all been branded ſince this laſt treaty about a mariage: let vs then craue pardon, great Lords, if we make a mixture of triuiall and ſolid buſineſſe together, or are careleſſe of method, precedencie of time, or not ranking the moſt eminent things in the firſt place; ſhall wee begin with the complaints of the whole Land, the ſwarming and increaſe of the poore, the decay of trades, inſomuch that in London there are at leaſt a thouſand ſeuerall houſes to be let, and in the principal ſtreets inferiour occupations are intruded, to the diſgrace of that great and famous Citie; the exportation of our gold, the carying away of our ordnance, the anticipation of the benefit of our *Virginia* commodities, by ſelling vnderhand Spaniſh Tobacco, and ſuch like; and the ſlacke venting of our cloth and cottons, by reaſon *Spaine* and *Italy* haue proclaimed inhibitions for bringing in any Engliſh cloth or woollen clothes amongſt them? Shall wee follow with the loſſe of the *Palatinate*, the ſlighting of our Embaſſadours in *Germany*, the hazard of the Kings children in *Prague*, the bereauing them of their inheritance, the beſtowing the Electorſhip vpon *Bauaria*, and all thoſe perils and indignities wee haue endured about that warre, when yet we were made

to beleeue there ſhould be a more tractable compoſition or orderly courſe taken, if we would deſiſt from the proſecution? Shall wee continue with your diſgraces at home? how euer many gracious things haue been publiſhed to reconcile the peoples opinion to the affecting the Spaniſh match, all which haue yet had the misfortune of diuerting them from it, either as diſallowing the pamphlets that haue been that way written, or eſteeming them too triuiall, and onely common tricks to get mony With what ſcorne did a ſuppoſed Spaniſh mad man aduance himſelfe into the Chaire of Eſtate in the preſence at *White-hall*, and was onely diſmiſt with a ieſt from *Gondomar*, and a ſhipping out of *England*? Was there euer ſuch an abuſe offered to a Kings houſe, as the cutting of his pictures in the princely gallery, when certaine Spaniards were ſo kindly entertained to be admitted into ſuch priuat rooms? Who could haue had better welcome then that counterfet fugitiue the Archbiſhop of *Spalato*? and yet in requitall he preached publickly in the Mercers Chappell, that *the Church of Rome was a true Church of God*; and in priuate conference argued as if the Eccleſiaſticall gouernment of England was but a mongrell Papiſtry. How did *Gondomar* couzen our hoſpitalitie, and abuſe his Maieſties fauor? for after he and his Prieſts had been welcomed to many noble houſes in England, and diſcouered the Ladies humors or dotage vpon their Ieſuites, after he had fraughted himſelfe with the knowledge of our kingdome, and diued (as it were) into the *arcana regni*; after he had drawne on the net of politicall

enforcement, concerning the profit and honour of both Nations by this match, with the iocundity of the Princes in their vnion; and penſelled out the excellencies of the *Infanta Maria*: after, we ſay, that hee had as it were made a faction in *England*, and knew by name who were Hiſpaniolized, and for their priuate ends (as all temporiſers do) neglected the publicke good either of Church or Commonwealth. With what a iollitie did hee returne into *Spaine*, and boaſted there how eaſie it was to deceiue your ſimplicitie, inſomuch that wee in *Scotland* heard more particulars then you in *England*, that his arguments were but *Elenchi*, and wiſhed in our hearts his wiſedom might proue *Achitophels*, and his deuices like *Perillus* bull, of whom *Phalleris* for his inuention made the firſt triall.

Shall we proſecute other matters? was it well done, thinke you, to compoſe that booke of *Roſa Hiſpanica*, and *Anglicum punicum*, and expoſe it to pubike view, with an idolatrous and blaſphemous frontiſpeece, Chriſt comming from heauen to marrie them, when he himſelfe had curſed *Iſrael* if they matched with the *Canaanites*, and *Nehemiah* with pulling their haire from their heads, made the people put away their idolatrous wiues; and for the booke it ſelfe, the wiſer and judicious ſort not onely derided it for the phraſe and fantaſticall title vnto as fantaſticall a man, but for the ſubſtance and examples which might be euery way, and euery one retorted againſt the other: and for the frontiſpeece, the very women in *Edenborugh* haue made good ſport to heare of the ieſts that haue beene contriued

vpon

vpon it. At the first, when a certaine man demanded whom those pictures did personate, an answer was made, that the one was *Charles* Prince of *Wales*, and the other, the Lady *Maria Infanta* of *Spaine*; and the third, Iesus Christ come from heauen to marry them. *Not too fast*, (replied the fellow) *but yet I am glad that Christ is betweene them, for then sure he will neuer suffer them to ioyne together, except God giue her so much grace, which seldome happens to a Spaniard, to come out of Babilon, and not be partakers of her Idolatries.* After this, the book lying long on their stalls, and the man euen angred againe at such lukewarme gospellers and trades-men, that care not by what sordid meanes, and superstitious filthinesse they enrich themselues, he asked once againe what those pictures meant? and they once againe answered, the Prince of *Wales*, and Princesse of *Spaine*, with Christ between them. *Oh*, said he, *thats impossible! For if Christ meant any such matter, he would haue dispatcht it before now:* and questionlesse there would neuer haue been such delayes, and rediculous pride amongst them.

Then followed the Princes iorney into *Spaine*, with rigging out a Nauy, and selecting the Commanders to please the King of *Spaine*, as was interpred of some of the principall Catholike Lords of *England*, who apparrelled their followers honorably, and did all things befitting the dignitie of the nation; but what followed vpon *Brunswicks* ouerthrow? *Spaine* with *Ixion* bosted, he must lie with *Iuno*: and the house of *Austria* swelled so big, that if the tumor of pride be not pricked downe, it will

burst

burſt with her own greatnes and preſumption, that they are not able to raiſe another *Gigantomachia*, and with *Typhon* caſt the mountaines againſt heauen: for preſently the noble Prince found a kind of remiſnes and relaxation concerning his firſt entertainment, & peraduenture being a pathick to ſome indignities, he and the Navy were all diſmiſt without the Lady or any diſpatch of the buſineſſe: ſo that we in *Scotland* did wonder how ſo great and ſo wiſe a King could either be misinformed, or rely on any Temporiſer to goe forward with vncertainties; and yet for all this you in *England* printed more books of the Princes royall entertainment in *Spaine*, and like childrens wormſeed it was trimmed ouer with gold and put into candid ſtuffe, that is, it had braue phraſes and oratory, with ſome things that ſauored of impoſſibilitie. A ſecond booke told you of a ſecond entertainment which the Prince had in *Spain*, and for Spaniſh buſineſſe had ſuch an exotik phraſe, that when it came amongſt vs, we reputed it a very *Rhomantidos* indeed: for the author inuented words neuer in any author before, and beſtowed as much paines about killing of buls and beaſts, *ioco de cuno*, and other ſports, like our countrymen in times paſt, who ran at S. *Quintine*, as *Homer* did in deſcribing the *Troian* wars, *Curtius* in *Alexanders* conqueſts, and *Lucan* in his *Pharſalia*. Then followed a third booke of the Princes farewell, and reciprocall gifts beſtowed betweene *Spaine* and vs; and this was as viniger to the teeth, and ſmoake to the eyes of the ſubiect: for had not their hearts been ſeaſoned with the ioy and gladnes for his returne, their mouthes

had curſed outright, and wiſhed ſuch deceiuers the womans reward, that for golde betrayed her countrey, and ſo had ſo much layd vpon her, that they preſſed her to death.

Theſe collections (moſt gracious Lords) wee haue made not to intercede againſt the will of our great King, or pleaſure of the Prince, if hee haue taken any pleaſure in his iourney to *Spaine*, but to put you in mind, what you muſt truſt vnto, if you merchandize for any Babyloniſh trumperies, or meane to trafficke with *Spaine* or *Rome* for mens traditions and policies: nor are wee preſumptuous in any aduice, but onely to remember you, how the blood of the Saints lies crying for vengeance, and mourning for their redemption before the throne of the Lambe, what *Rome* hath done to Gods ſeruants: wherefore *Spaine* hath abuſed moſt of the countries of *Europe*, and with what enforcements the whole world complaines of them all; and then no doubt the God that hath bin ſo mercifull to you and vs in theſe diſcoueries, wil be as mercifull in opening the doores of your hearts to preuent future miſchiefes, by expoſing vnto you preſent inconueniences, and aſſuring you according to that Machiuilian poſitiõ of *fides non eſt conſeruanda cum hæreticis*; the Pope and all that be his adherents and louers of his Holines, will take the firſt opportunitie and aduantage of any of your weakneſſes; but let them know from Gods owne mouth, there is a feaſt proclaimed for the birds of the aire and beaſts of the field to come and prey vpon the carkeiſes of Emperors and Kings and gorge themſelues with the daintie food of the

fleſh

fleſh of Princes.

As for the ſuppoſed cauſes (gracious Lords) of your now Aſſembly, at this high Court of Parliament, we geſſe they may be to redreſſe the publike grieuances of the people, to reforme the enormities of the gouernment, to rectifie the diſordred liues of particular perſons, and to ſupply the Kings wants as is great reaſon; For as the honor of a King conſiſteth in the multitude of his ſubiects: ſo the glory of a nation appeareth in nothing more, then in the Maieſtie & Magnificence of a Prince, which cannot be done without contributions of the ſubiect: and ſo by conſequence, where the people are rich, the Prince cannot be poore; we pray the God of euerlaſting happineſſe ſo to direct and proſper all your proiects and conſultations, that they may extend to the glory of God, the honor of the Kings Maieſtie, the propagation of the Goſpell of Ieſus Chriſt, the benefit of the Common-wealth, the flouriſhing of this great and happie Iland, the reformation of ſin and enormitie, and the confuſion of Antichriſt with all his adherents.

And the ſame God that gaue Lawes vnto his people, comming in power of feare, threatning & iudgment, when Mount Sinai did ſhake like an earthquake vnder him, ſpread his wings ouer your houſe, like the Cherubins ouer the Arke, & keepe you ſafe from any more Powder plots, eſpecially the Armados, and *Spaniſh* inuaſion of 88, which muſt neuer be forgotten: and would to God it would pleaſe his Maieſtie as he hath done by the 5. of Nouember, to make a feſtiuall of that day of their diſſipation,

and ſet vp a Pillar of braſſe vpon Dover peere, with inſculping the whole occurrences as they chanced, that the firſt worke which ſtrangers vndertook after their landing, might be to run to the monument, to vnderſtand how God protected you from the *Spaniſh* pride and oſtentation.

And the ſame God that appeared to *Salomon* with a bleſſed donation of wiſdome, whereby he proſtrated himſelfe before the Braſen Alter, praying both for himſelfe and the people, ſo gouerne, guide, and preſerue the heart of his Maieſtie, in finiſhing the worke he now begins, & opportunity ſets forward, that Europe it ſelfe take a pattern of great Brittaines Royalty, & be driuen to admiration, that true Maieſtie, religion, piety, loue, vnion, peace, plentie, and ſtrength of men are met together ine one Iland, and corner of the world.

And the ſame God that made the ſea his inſtrument of vengeance vpon *Phoroah*, the heauens to raine downe ſtones vpon the head of *Siſera*, the ſtars to fight in their order, the Angel to deſtroy the hoſt of the *Aſſirians*, the fire to conſume the Captaines of fifties, hell to open and ſwallow vp *Corah* and *Abiram*, the Lions to deſtroy the idolaters of *Samaria*, the Beares to tear in peeces the mockers of *Eliah*, and the inferior creatures to ſerue his turne vpon his enemies; keepe you from forreine and domeſtick aduerſaries, eſpecially outlandiſh women, who if they haue power to tempt *Salomon* to Idolatrie, are ſure to bring a fearefull iudgement vpon him, and his poſteritie.

FINIS.

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